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The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844. GREENSBORO N. C., WEDNESDAY, DECEMBER 9, 1908. VOLUME LX. NUMBER 50.

EDITORIAL COMMENT.

A Lesson In Cleanliness. Personifying the United States into the rather quaint looking "Uncle Sam," we may call attention to the fact that he is a very cleanly and well groomed old fellow. See him when you will in the pictures, and his "beaver" is on straight and stately, his shirt front is white and tidy, his collar is starched and steadfast, and the old man's pants are sure to come down to his shoes, and they are neat, too, even if they do suggest a favorite son's coat of various colors. This is typical of Uncle Sam. He is always clean, and neat, and tidy. And he will not allow matters otherwise under his control. For down-right cleanliness in all quarters, commend us to any place or business, kept and conducted by Uncle Sam. The Soliders' Home at Old Point, Virginia, for instance, is kept like a drawing room; every army post we have ever visited is kept likewise in the most cleanly manner. His ships that sail the seas, and his hospitals that house the sick, are models of neatness and sanitation. When he got hold of Havana, Cuba, he built a fire in the back yard, swept out the premises and burnt up the rakings and the rubbish. Incidentally fever disappeared and Havana became respectable and possible. "Five years ago," wrote President Roosevelt in a letter recently, "the Isthmus of Panama was a by-word for unhealthiness of the most deadly kind. At present the Canal Zone is one of the healthiest places on the globe." Uncle Sam would not stay in that Zone amid filth and disease and dirt. If they never finish that Canal, Uncle Sam has shown that cleanliness is next to godliness in saving and prolonging human life. Your Uncle Sam is an avowed enemy of dirt, disease and filth. And therein he sets all mortals a good and wholesome example.

Strange Independence. Some ideas of independence in this world are fearful to think upon. The Sunday School Times recently quoted a man who smoked but little as saying, "I usually carry a cigar with me, as a sort of declaration of independence." The speaker meant that he had the freedom to resist the appetite for a smoke while yet in possession of the cigar. We are told that a certain teacher of a Sunday-school class, at the seat of one of our colleges the other Sunday, said it was better to smoke, chew or drink moderately than to do neither, as moderation in these things showed the stronger power of self-control.

In both of these instances there is strange philosophy, a peculiar logic.

It is argued that he who goes half way to the brink and stops before leaping, is a stronger, braver man than he who stays as far from the brink as possible. It is argued that it is stronger to pay one's respects to agencies and instruments of sin and ruin than it is to take a stand boldly against these agencies, and stand there afar off. It is argued that he who keeps company with one who swears, but does not himself swear, is a stronger and more courageous man than he who does not even seek or keep such company. It is argued that he is the stronger man who can carry the dagger under his coat with which to cut his own, or his victim's throat, than is he who has the courage and manhood to leave his dagger at home, or have no dagger at all. This is indeed strange independence, an independence not taught or hinted at in the Word of Truth and Inspiration.

He is the free man who has the power to resist evil and stay as far from it as possible. The man mentioned carries his cigar and drinks in moderation showing respect, esteem and admiration for these things; and then out of self-respect refuses to make himself a hog. That is not courage: that is the compromise of a coward. He makes a compromise to keep from fighting. He goes half way because he hasn't the manhood to stop before starting. He is the bravest, the safest, securest who remains as far from evil as possible. "Free, as bond servants," said Peter. He only is free who is the servant of Jesus Christ.

Divorce and Danger.. When the report of the United States Census Bureau was made the other day, showing that of all the couples married in America in any given year, for the past twenty, one in twelve are destined to be dissolved through the divorce courts, there was universal surprise, moral trepidation and abasement. In the last forty years divorces have doubled and then trebled, and the number still increases with shocking rapidity. One in every twelve couples married, destined to be separated by divorce! One home in every twelve doomed to be shattered! One household out of every twelve destined to be broken up, by disagreement of husband and wife, by the severing of the marriage vow, the disannulment of the most solemn and sacred obligation man and woman ever took upon themselves.

No wonder Cardinal Gibbons, commenting on the report declared "The extent of the divorce evil is so great as to strike at the very root of our social system."

In this one particular America surpasses the civilized world. There is no other civilized country under heaven whose divorces show such large proportion either to population or to the number of marriages. We of America have come to feel that the marriage vow lies lightly upon us, and at small provocation may be shaken off.

And yet there is no sin more clearly pronounced in the Bible than this; and no evil more clearly pointed out and proclaimed against than that of divorce. Hear Jesus in Mark 10:6-9 "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." And then verses 11-12 "Whosoever shall put away his wife and marry another, committeth adultery. And if a woman shall put away her husband, and be married to another, she committeth adultery." There is in the Bible, in the language of our Lord Christ, but one ground of divorcement, and that is for fornication. And there is not in the Bible one single ground for a divorced person's remarrying. Our American people are flying in the face of the great God's eternal laws and decrees when they make divorce easy and remarriage possible.

FROM THE FIELD.

Burlington.

Our church work here starts off auspiciously for this conference year, 1908-1909. Thanksgiving day was a busy and joyful out to those who entered into the spirit and service of the occasion. We had services at 11 a. m., at which a nice cash collection was taken for the Orphanage. The Ladies Aid and Missionary Societies provided a beautiful and valuable box for the Orphanage in which was a bed-quilt that they had piece. A few days before Thanksgiving they had a quilting and in the evening served supper. It was a very enjoyable occasion and proved a profitable day to the Society. This society is known by those acquainted with their work, as a working body in the home and foreign church. For a number of years they have been supporting a native Bible Woman in Japan. They do things. On Thanksgiving afternoon our Christian Endeavor society with the King's Daughters, served a Thanksgiving dinner to the inmates of the County Home for the poor. This society seems deeply intereted in works of love and mercy. They certainly have some interesting and helpful meetings.

The Sunday-school is planning to give what promises to be a very excellent arrangement for Christmas time, and for Sunday-school rewards and gifts. I think this has been one of the best Sunday-school years in the history of the church, so far as enrollment and attendance is concerned. We are arranging to have a teacher training course begin very soon. We have already purchased our books. The parsonage is undergoing repairs and additions, which when completed will add very much to the comfort, convenience, and beauty of the place. The carpenters, plasterers, and painters are busy. That pastor is indeed fortunate who serves a people that look well after his temporal comfort; and who do not forget to pray for him. I am now in the 14th year with this people, and they seem to me to get better all the time. As I scan the horizon of this conference year's rising sun, the indications are for the best year's work for God and man in the history of the church. May it come true. That there are or have been tears and heartaches no true and burden bearing pastor will deny; but still, in the service of Jesus it is sweet to suffer, to sacrifice, and to wait, for the sake of Him who loved us and gave himself for us; and for the sake of those whom we love and would save.

P. H. Fleming.

Mt. Pleasant.

We held our revival meeting at Mt. Pleasant church the third Sunday in September and closed on Wednesday night. I had no ministerial help. There were several reclamations and conversions. I have baptized three this year. There was a good revival in the church. It is with a full measure of regret that I cannot accept a call as pastor there for another year. The distance and heavy expense forbid.

Keyser.

We began our revival meeting in Keyser the fourth Sunday in Oct. and closed on Thursday night. Rev. R. G. Underwood aided in this meeting. He had been pastor of this church before and his many friends were glad to see him again. His sermons were good. The church was very much spiritually strengthened. Several reclamations and professions. Two accessions, three baptisms. There were some local hindrances in the community. Bro. Wm. Keith one of our leading members was quite ill. Bro. Neal McDonald one of our most promissing young men was also quite feeble and his aunt Effie held in by rheumatism. Old Bro. McPhale and his wife were both sick, and the stormy weather all worked against us. I feel very grateful to the good Lord for good revivals in my churches this year.

S. B. Klapp.

Greensboro, N. C., Oct. 31st, 1908.

Lambert's Point, Va.

We had a series of meetings here the last of October. Rev. C. C. Ryan, pastor of the Memorial Temple, Norfolk, Va., did most of the preaching and he did it faithfully and earnestly. Rev. W. H. Thompson, pastor of the Third Church, Norfolk, Va., preached one sermon during the meeting and made a good impression upon the congregation. The meeting was helpful to the work here. There were several professions, and two accessions to the church.

Rosemont, Va.

We began a series of meetings here the third Sunday in November, and continued for ten days. Rev. J. W. Harrell of Portsmouth, Va did the preaching and he did it well. The messages were highly spoken of, and while the visible results of the meeting were not what we had hoped to see, we believe that much good was accomplished. There has been no one to join so far but the church seems helped by the meeting.

Gulf Mills Christian Church, Pa.

Beginning the first of November I spent two weeks with Rev. S. L. Baugher and his people at Gulf Mills Christian Church, Conshohocken, Pa. It was for me a very pleasant stay and the Lord greatly blessed us in the meeting. My home was at the parsonage with Bro. Baugher and his good wife. They are devoted servants of the Lord. They have the confidence and love of the people and are doing good work. The church seems to be in a prosperous condition. A preacher in a revival can not do too much at "sight seeing" and be at his best in the meeting but so historis is the country round about that I yielded to the temptation somewhat. One day I had a delightful ride with Bro. Baugher to Valley Forge, a distance of eight miles away. We went past the ruins of the old Gulf Mill, the scene of a Revolutionary encampment. In front of the old Gulf Mill, which dates from 1747, a great boulder standing nine feet high, has on it a panel inscribing the fact that the Continental army encamped in this vicinity from December 13th, to 19th, 1777. This is near the Gulf Church. We went by the way of the old "King of Prussia" road, along which the hungry but resolute Continentals marched to the protecting height of Valley Forge. There is much that is charming in the scenery along the road. The village of Valley forge is in the northeastern corner of the Reservation of 500 acres, much of it in picturesque ruins. Here is the old Washington Headquarters building kept in excellent repair and always open. A pathway leads from here up the slope to the remains of the earth works which, commencing with the Schuylkill River, extends westward along the hillsides. Following the beautiful drive way around the hill, elevated more than six hundred feet above the surrounding country, we came to an Observatory about seventy five feet high. On the top of this we bowed in prayer to Him who overruled in those battles which cannot be left out of the account when we think of the liberty which we as a people enjoy. For who knows but for the intervention of a heavy rain storm just after the Battle of Brandywine another battle might have occurred which would have probably changed the story of the war for freedom and possibly the destiny of the nation. May we not only appreciate freedom in the thought of being a free country but may we have and "stand fast in the liberty wherewith Christ makes us free."

W. D. Harward.

Norfolk, Va., Dec. 3, 1908.

—The United States and Germany have entered into a postal arrangements whereby letters between the two countries may be carried for 2 cents instead of five cents as at present. The new rate goes into effect Jan. 1, 1909.

A NOTICE OF THE CONFERENCES

I have just completed a visit to four conferences. Eastern Va. conference was a success, its attendance was good, but not so many visitors as at some other times. The reports were good, and the conference well provided for. Dendron is a small town in Surry Co., Va. I never saw more hospitable people, who opened their doors and their hearts to entertain the people and the conference. The inclemency of the weather prevented me from visiting much in the town. The Surry Lumber Co. gave free transportation from Wakefield to Dendron and return. I was in Wakefield and spent a night with the kind family of Mrs. Frank Bain, old friends of mine of over fifty years standing. I was then in six miles of my birth place. From here I went to Norfolk where I spent a few days with relatives. I went on the boat to Smithfield, Va, to visit the family of D. J. Mood, members of our Elon College church, having only an hour and a quarter to spend with them. It had been about fifty eight years since I had seen the town, as I used to be here frequently in my early life on bisiness matters. The next evening found me in Raleigh, with the kind family of W. B. Mann, old friends of mine, thence on to Eastern North Carolina Conference, where I found home with the kind families of brothers J. Beale and K. B. Johnson.

The Conference was held at Wake Chapel, one mile from Fuquay Springs. Here in 1857, I built a house in the dense woods and organized a church with members from the families of Jones, Johnson, Austins, Ballentines and Fuquay and others. Here now stands a beautiful church edifice sustained by a fine membership. A kinder people I never saw. I stopped a few hours in Durham and shook hands with a number of old friends. The next week I was at Park's Cross Roads, where I attended a conference fifty years ago, and afterwards served them for several years as their pastor. Here they have a fine new church building in good modern style. The older people have all passed away, and their children and grandchildren have taken their place in the church and community. Here I had my home with Isaac Wellons Parks. I boarded with his parents over fifty years ago. Here we had a nice Conference and a pleasant time, and we had preaching of a high type every day.

The next week found me at Long's Chapel, with the North Carolina and Virginia Conference. Here we had a pleasant conference and the reports from the churches were good. Conference was well provided for and we were well entertained in an excellent neighborhood.

I am now at home ready to settle down to my work and to close in for the winter, in good health and cheerful, to look after our church as co-pastor at Elon College and college duties. We are now in a series of meetings at Elon College, preaching being done by Rev. N. G. Newman, Holland, Va.

J. W. Wellons.

Elon College, N. C.

OUR NEED FOR MORE HOME MISSION EFFORT.

*** By Rev. L. I. Cox.**

In response to your request to speak on the sbject, Home Mission effort, I should like to say that I rejoice in all the success that our church has achieved through Home Missions. But, suppose that no man or church had achieved success, that every man's hand fell by his side, that every man's bow was unstrung, that no man could say, "The Word of the Lord has been powerful in my mouth," how then? Even in that event, should we resolve upon giving up the work and retiring from it in dismay and despair? Far from it, real achievement does not depend upon what our reports show, we do not derive our inspiration wholly from our success. Our marching orders are, "Go ye into all the world and preach." As for the harvest time we are to leave it with Him to whom Paul looked and to whom Apollos looked when they planted and watered. We have not to do with results, but with processes; we have to do our duty, and to leave results entirely in the hands of God. We have heard the word success from more speakers than one on this conference floor. It is a word which in its usual significance I do not care very much for, because no man knows the measure of it in relation to spiritual energy and ministry. The older I get, the more I believe that we have little,, or perhaps nothing, to do with success. If it comes, well and good, thank God for it; but our place is to work, to toil, to suffer with heroic patience, with joyful and expectant endurance, leaving all the outcome to Him to whom the kingdom is infinitely dearer than it ever can be to us. I hear men say that their churches are not in a very prosperous condition. I am afraid that the complaint is often made in a commercial tone. I would to God we could drive the mere shop out of the church of Christ. You have heard, some of you have said, that "Missionary enterprise has been a failure;" I am here to contradict that statement. But perhaps you say the church earnestly prays. Brethren, is it possible? All your young people, all our elderly people, all our men of business, and women who have families to sustain and direct, is it possible that our church "earnestly prays?" That this conference "earnestly prays?" If we did earnestly pray, the place wherein we are assembled would be shaken, and Pentecostal winds and fires would attest in our hearts and lives the presence of an everlasting God.

Now, let me tell you where we fail, where you fail, where I fail, where all Churches fail. You hear the sermon, you "Hold the fort," you "Ring the bells of heaven," you go away saying "Beautiful sermon, eloquent sermon; I enjoyed it so much," but you leave no sacrifice behind you. What, a hundred, a thousand people coming to sing hymns, and offer prayers, and hear psalms, and make no offering!

It is profanity, it is the cruelest irony. Knock at the door openly, lovingly, now and again; always do this, and prove Him if He will not open the windows of heaven and pour out a blessing that there shall not be room to receive it. The great secret of your successes from a mechanical and financial point of view must come out of a deeper spiritual life, and this deeper spiritual life will make you give every time you meet. We have begun that in my churches.

Home Missions is a great work. We feel that we are doing a divine work in "beginning at Jerusalem." We are to go to the distant parts of the earth, but it must be "beginning at Jerusalem." We should not neglect to enter the towns and cities. Has it ever occurred to you to remember with what divine sympathy and interest God seems to look upon great cities? He would have spared the cities of the plain if only ten righteous men could have been found, though in the lowliest cottage within their boundaries. Do you not remember how He sent His servant down to ancient Nineveh, and how he accepted their repentance when they prostrated themselves before Him; and though the poor, weak servant was offended, the Lord God was pleased with their repentance, and pardoned their sins, and saved them from the threatening that had been announced? Do we not remember how the divine Lord sat there upon Mount Olivet, how tears streamed from his eyes for those who never wept for themselves, as He thought of the doom that was about to come upon them, and upon that city? We know that God is interested in the cities of our country, and we know it as truly as we know it of those ancient cities, and of Jerusalem. The very state of things proves it must

(Continued on page 7.)

NOTES AND PERSONALS.

—The four leading Presbyterian papers of the South are to be consolidated in to one, to be published, possibly at Charlotte, N. C.

—Congress assembled for the short term of the Sixtieth session last Monday, and will adjourn by constitutional limitation March 4, 1909. The short session never accomplishes much in law making.

—Rev. W. G. Clements, Morrisville, N. C., was a welcome visitor to The Sun office last week. Bro. Clements was once editor of The Sun and no man knows better than he how an editor needs sympathy and encouragement.

—Lynchburg, Va. voted out the saloons last Saturday by a majority of 199. Good. May South Boston, Houston and Roanoke, which are to vote in the near future, follow the noble lead of their wealthiest and most progressive sister city.

—Elon College Christian church enjoyed a gracious revival last week, Rev. N. G. Newman doing the preaching. Bro. Newman's sermons were logical, simple, spirit-filled, inspiring. The church was wonderfully revived. There were numbers of conversions and reconsecrations and all feel better for the meeting.

—In explaining the increasing necessity for a presidential candidate to visit and speak to the people, The New York Christian Advocate makes this interesting comment:

"The extraordinary contest between Taft and Bryan, as respects showing themselves and speaking, moves a contemporary to say: "To break the speed laws from hall to hall, speaking a scant five minutes at each, is not campaigning. It is not argument." This is good sense, but since the days of Lincoln and Douglas the personal equation has been growing stronger and stronger. The people wish to see the candidates face to face, and the great majority of the crowds are like the servant girl who married after seeing only once the man who became her husband. Her mistress said: "Why did you do it?" "O, because I likes his looks." If Bryan had stayed at home his votes would have been one third more or less than they were, and Taft's votes would have been at least one fifth less than they were."

—It was the editor's great pleasure, and good fortune, in company with President E. L. Moffitt, to visit South Boston, Va. last Monday and Tuesday, enjoying there the hospitality of Brother and Sister A. F. Franklin. Brother Franklin is a successful and prosperous business man of the town, and Sister Franklin, formerly Miss Lizzie Jane Long, youngest daughter of Dr. W. S. Long, dispenses gracious hospitality to her friends with a cordial hand and in an elegant new home. The home is elegant and modern in all its design and equipment, spacious halls, generous in space both of parlor, dining room and bed chamber, warm and comfortable from steam heat and water supply, happy and cheerful with two sweet, beautiful children, a visit there was one of genuine joy, rest and recreation. We shall covet the privilege again The Christians should have a house of worship in South Boston and lost a fine opportunity in not building there years ago. We have many members in the town who would welcome an effort to organize and erect there a Church.

A brother much interested in Sunday school work in another state and in better prepared teachers especially, writes this: "Your Teacher-Training book, 'Preparing the Teacher,' to hand and carefullly reviewed. I have also taken the time to compare it with other books on my desk along the same line, some of which we are using in our own state. I desire to say that in my humble judgment this work has no superior. In many respects it is better. I like it because of its comprehensive style." Every Sunday-chool teacher should have a copy of this book. The price is 60 cts. delivered. To Sunday-schools forming classes, 50 cts per copy delivered.

—Now that we have a "pure food law" the Florida Christian Advocate suggests that we need a "pure literature law." And then a parable was spoken.

GOD NEVER DISAPPOINTS US.

Rev. Theodore L. Cuyler, D. D.

We cannot trust ourselves too little, and we cannot trust God too much. "Trust in the Lord with all thy heart, and lean not upon thine own understanding." Somewhere in the future there hangs before us in the air a golden ideal of a perfect life, but as we move on the dream of complete victory over sin moves on also before us. It is like the child running over the hill to catch the rainbow; when he gets over, the rainbow is as far off as ever. If our expectation of temptation rests on our own resolutions and our own strength, then our day-dreams are continually doomed to disappointment.

"My soul, wait thou only upon God; for my expectation is from Him." God never disappoints us. When we study the Almighty in the book of Nature or the Book of Revelation, we find our utmost expectation overtopped by the wonderful reality. When we trust God, He never fails us. When we pray to Him aright, with faith, with submissiveness, with perseverance, and with honest desire to glorify Him, He answers us. I do not believe our Heavenly Father ever turned a deaf ear to an honest prayer offered in the right spirit. He is a sovereign, and doeth His own wise will; and if it pleaseth Him to keep us waiting for the answer, then we must understand that delays are not always denials.

If we have only to demand from God just what we desire, and in the way and the time that suits our pleasure, then we would be snatching God's sceptre and trying to rule the Ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our expectation from God, then the sooner we abandon it the better.

God keeps all His promises, but He has never promised to let you and me hold the reins. He answers prayer, but in the way and at the time that His infinite wisdom determines. Some prayers are not answered at once; more than one faithful mother has gone to the grave before the child whose conversion she prayed for has given his heart to Jesus. Some prayers are answered in a way so unlooked-for that the answer is not recognized; eternity will "make it plain." For many petitions are answered according to the intention and not according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So God sometimes takes off His hand of blessing from the thing prayed for, and lays it on another which is more for our good and His own glory. He often surprises His people with unexpected blessings—and heaven will have abundance of such surprises.

Let us rejoice to remember that our Savior is God, and in Him dwelleth all fullness. "Of His fullness have we all received," said the beloved disciple, and John was not disappointed. Neither was Paul when he found himself "filled with might in the inner man." There is a fullness of grace and love and power and peace and comfort that His redeemed children have never been able to explore,

(Continued on page 13.)

TEACHER TRAINING—WHY, WHAT AND HOW?

The Importance of Teaching in Christianity.

By Prof. W. A. Harper.

The most important function of the Church is teaching the Word. The minister is fulfilling his sacred office best when he is a wise religious teacher. Christ is spoken of as a teacher dozens of times where he is once called a preacher. The best missionaries are the best teachers; and it must always remain so. It follows then that the position of Sunday-school teacher is a noble one, one calling for fine gifts and expert training,—a position of great responsibility and of great opportunity. To help those who already fill that sacred position to fill it better and to assist those destined to fill it to get prepared for their divine service is the business of Teacher-Training.

Teacher-Training Gaining Ground.

Teacher-Training is a new thing practically with our people—and it is not a very old thing with any people. We seem now to be on the threshold of a new and brighter day in this sphere of Christian activity. The sentiment for such a work seems to be wide-spread among us and to be gathering momentum in every quarter. On May 1, 1908, the Southern Christian Convention in session at Greensboro, N. C., appointed a committee on Teacher-Training to prepare a course for our Sunday-schools. The first volume of that course, which when complete will consist of two volumes, is now printed and for sale through our Publishing Agent, Dr. J. O. Atkinson, Elon College, N. C., and the second and final volume of the course will be ready a year from now. These books will be sold at sixty cents the volume prepaid. Many of our schools have already adopted this course and many others will shortly—we hope all will. To the end that the Sunday-schools of this conference may organize Teacher-Training Classes and adopt our own course the burden of this paper is directed. The discussion will consist of an answer to three simple questions: Why, What, and How?

I. Why?

Why should Sunday-school teachers be trained? Because the times demand it. This is an age of general education, liberal culture, thorough training for the various activities and professions of life. It is an age of specialists and specialism. Expert counsel is sought and obtained in every avenue of industry and endeavor. Only he who knows, who is trained, can hope to achieve success in any undertaking, great or small. It is so in business; it is so in farming; it is so in the professions; it is so everywhere. The successful business man is no longer a mere exchanger of goods for gold; he is an intelligent student of commerce, of the laws of economic science, and of human nature in its relation to consumption. The typical physician is no longer your general practitioner who is his own druggist; he is your specialist on the stomach, the eye, the ear, the throat, the nose, the bones, the lungs, etc., who sends you to the drug store with your prescription. The same is true of the lawyer, who studies criminal, or corporation, or civil law, has his specialty and clings to it. The successful farmer is no longer an ignorant plodder, but a close student of the composition of the soil, of the chemistry of crops, and of the methods of improving land and stock. Our mechanics are no longer drivers of nails and sawers of wood, but men who employ in the building trades the same elements of success and leadership which are found in the captains of industry and the leaders among the professions. No man who hopes to succeed in any business today can afford to neglect his training for that business; this is especially true of the teaching business, and more especially true of the Sunday-school teaching business.

You would not think of sending your children to a public school teacher who could not pass the examination for a certificate, who was not trained to teach. You would not be willing to study secular branches under a man who only knew the lessons you had just passed over and the particular one to be recited, who did not have a comprehensive grasp of the subject as a whole and a sense of the relation of its parts. And yet this is exactly what we allow our children to do and do ourselves in regard to the most important teaching in the whole range of life—I mean of course, in regard to Sunday-school teaching. We had a sort of idea that God would somehow put words of wisdom in the mouths of Sunday-school teachers without any special preparation on their part; as a consequence our schools have suffered, our children are ignorant of the most elementary facts of the Scriptures, and we ourselves are far from being as proficient as we ought to be in regard to biblical matters. If the Sunday-school is to maintain its right to remain the chief source of religious instruction for the people of God, we must train our Sunday-school teachers. Every day we postpone the solution of this crying need is so much precious time lost and so much opportunity of doing God's service gone forever. Teacher-Training for Sunday-school forces is a necessity, and the school or the Church that neglects it is doomed already to failure and death.

II. What?

What does Teacher-Training include? In a general way, everything that may throw light on the teaching of the Bible, the seeing of everything through the Sunday-school spectacles; in particular, eight things, all of which will be covered in our Teacher-Training Course.

1. A knowledge of the Bible. This means not merely a knowledge of the number of books in the Bible, their order in the same, their reputed authors and their dates; it includes also a knowledge of what is in each book, the purpose of its writing, its relation to the other books, its part in the development and unfolding of the plan of salvation, how the Bible was written, how it has come to us, and its unique place in the literature of the world. The Sunday-school teacher should know his Bible as a lawyer knows his Blackstone and should be able to employ it as a skilled mechanic does his tools. Such a comprehensive knowledge of the Bible is the fundamental requirement for Teacher-Training—it cannot be neglected. No other knowledge can take its place.

2. Knowledge of the Principles of Pedagogy. Pedagogy is the science of teaching; its principles are of universal application. They apply as much to sacred as to secular teaching. Their practice means success; the lack of their practice brings disaster to class and teacher alike. A great many teachers, secular and sacred, employ the principles of pedagogy in their teaching subconsciously and without knowing it. This should encourage us all, because it shows that the principles of teaching are not hidden and occult, but matters of nature and common-sense. Such teachers even will profit from a mastery of the principles of pedagogy, because they will then know they are on the right track and can proceed with greater confidence and singlemindedness. Poor teachers will be immeasurably helped by such knowledge.

3. A knowledge of the laws of the Mind. The human mind exhibits different characteristics at different periods of life, and the method of teaching must be adapted to it in these various periods. The child mind learns chiefly through observation and appereception, the adolescent or youthful mind, chiefly through the understanding, the adult mind, chiefly through reason. These facts condition and determine the three methods of teaching to be employed in the primary, the young people's, and the Bible classes of the Sunday-school. Many

(Continued on page 12.)

THE SUNDAY SCHOOL

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR DEC. 28.

A Few Suggestions.

Christmas Lesson.

Luke 2:8:-20.

Golden Text: For unto you is born this day in the city of David a Savior, which is Christ the Lord. Luke 2:8-20.

Approach to the Lesson. Our lesson today is a break in the chronological order of our study again, so there will be no review of the previous lesson. Let the object of the approach to the lesson be to stir up an interest, an abiding interest, in Christ. Perhaps you can find some story that will solve your purpose; perhaps a few sentences, well-chosen and earnstly spoken, relative to the celebration of birthdays and especially of the birth-day in which the whole world is interested, will be better for your class. Use skill here and your lesson period will be crowned with success.

Before you begin to teach the lesson for today, call for what Matthew and Luke have to say about the birth of Christ, assigned last time: Matth. 1:18-25; Luke 1:1-2:7.

The Lesson. The lesson today falls naturally in three divisions, which you may write on the board as they are developed in the teaching, for use in the topical review at the close of the lesson as taught by the question method.

The Vision. Verses 8-14. By question discover what country is spoken of. (Here call for the assigned work on Bethlehem given out last time.) Who were abiding in the fields, at what season of the year and at what time of the day, what they were doing there, what appeared to them, what shone around them (Here you might call attention to its appearance at the dedication of the temple,) its effect on them, what was commanded them, what was brought them, to whom this should be, who was born to them, where, what was he called (Christ is the greek word for the Hebrew Messiah, both meaning the Annointed One), what should be the sign to them, what was suddenly with the angel, and what was sung.

2. Its Effect. Verse 15. Discover what the shepherds said to one another when the angels were gone—picture the anxiety on their faces as they pondered what they had seen and heard and as they came to this wise decission.

3. Their Visit. Verses 16-20. Discover how they went, whom they found, where, why they were in Bethlehem and why in the place they were, what they did in regard to what they had found out, what effect this intelligence produces on those to whom it was told, what Mary did in regard to these matters, whither the shepherds went after their visit, what they did as they went.

Now review the lesson by the topic method.

Here call for John 1:1-18, the first lesson of the year, assigned last time, bringing out the truths.

Truths and their Application.. These shepherds were about their regular, routine business, the business of watching their flocks by night, when the Lord appeared to them. It is even so today—the Message of the Lord as frequently comes to us in our daily tasks as when we are in our places of worship. Religion is not a thing of special occasions, but an ever present force making for righteousness of action and holiness of living. We need it and can have it every day in the week and every hour in the day.

2. "Glory to God in the Highest," sang the angel choir and so should sing every one who names the name of Christ. We need to glorify God, not only by word, but by deed, not only by song and praise and public profession, but by sacrifices and charities and holy living. For every pleasure we enjoy for all the good we are enabled to accomplish, we should give God the glory.

3. The angels also sang "and on earth peace among men in whom he is well pleased," revised version. We have been so accustomed to the old reading "on earth peace, good will toward men" that we shrink from giving it up. Yet when we consider God's peace, which passeth all understanding, can come only to those in whom he is well pleased, that is, to those who do his will, we see that the revised version's translation is nearer the correct teaching of the scriptures. Christ has brought peace on earth to those who serve him, but he cannot bring peace to those who reject him and live in their sins.

4. A few words on how to keep Christmas would not be out of place, especially since so many of our people have seemingly lost its real significance. Would Christ be pleased with the way you keep the anniversary of his birth? Ask yourself this question.

Assignments for Home Study. Next Sunday is regular quarterly review. If a quarter ago you announced that for next time you would give a written examination on the quarter's work, you will of course make no assignments, but bid all to be prepared for the examination. If you did not do this you may assign work in various ways. Suppose you decide to use the lesson method on the review, you will ask each one to be specially prepared on some one lesson, all to be generally prepared on all of them. Suppose you decide to use the biographical method, then you would assign to one the life of David, to another the life of Solomon, to a third the life of Nathan, etc.; with this biographical method you might also include the geographical method and assign places to various ones. Suppose you decide to use the "Truths and their application" method, then you would ask one to find truths in one lesson, another those in another, etc., asking for the facts in each lesson and the golden text before truths are asked for. Be certain to adopt some method for your review and stick to it —in this way the review will be interesting and profitable.

W. A. Harper.

Elon College, N. C.

Lesson XI. December 13, 1908.

Solomon Dedicates the Temple.

I Kings 8.

I was glad when they said unto me, let us go into the house of the Lord. Psa. 1122:1.

Time: The temple was completed in the eighth month of the eleventh year ofSolomon's reign. The dedication was at the time of the feast of booths in the seventh month of some year, presumably the twelfth year of the reign. About 1011 B. C.

Place: The newly built temple and its vicinity.

Persons: Solomon and the civil and ecclesiastical leaders and representatives of Israel. Solomon has thus far been true to his choice of wisdom, and his reign has been successful and distinguished.

The building of the temple is rightly one of the principal reasons for the fame of Solomon. This splendid temple became the principal place of Jehovah's worship and the only legitimate sanctuary.

It was not impressive by reason of its size but because of its choice workmanship and of the ideals which it established. Its beauty is created to the workmen obtained from Phoenica.

The arrangements for building the temple may be found as follows: the bargain with Hiram I Kings 5:1-6; transporting the timber 5:8-9; the greatness of the operation 5:13-17; the reverent quiet of the work 6:19-22; the beauty and elaborateness of the decoration 6:29-32; the time of building 6:37,38; the costliness of the furniture 7:48-50.

So the great day came for actual dedication of this building to God. So far it was only a man-made house. What

did it lack? It was the presence of God. The same presence which was a fiery pillar to the Israelites in the desert, the flame-tipped Horeb, and the Glory filling the tabernacle. This presence was seen when the ark was brought into the holiest place of the temple.

Who brought the ark? The priests walking solemnly. No repetition of the Uzzah affair of thirty years before. None but the priests by God's command might touch the ark of the covenant.

Then at the dedication the hearts of the tribes were all there. On occasions of parade and function heads are indispensible. Heads are to do the thinking. Hands do the working. Both are a necessity. There must be heads and hands. God honors both.

Solomon's address and prayer make up the most remarkable part of this chapter. Two thoughts are embodied in this. First his true conception of God; second, the high plane on which he sought a blessing for Israel.

The dedication means a setting apart. We have a temple now—an individual temple. Has it yet been dedicated? Has the glory-presence come to the rhythmic swing of all the soul's sweetest music? Then every mean thing will be compelled to withdraw.

This is our safe-guard to have the presence of God filling all this human temple of God.

G. W. Tickle.

(Begun on page 3.)

be so, and God has shown it in His dealings with us. As I have said before, we must now, as of old, begin at Jerusalem. The home church must first be endued with power from on high, else she can only send forth a vacillating Peter, and doubting Thomas.

But once the Holy Ghost comes upon us at the starting point, then the very same men are witnesses, apostles, martyrs, ready for all Judea, Samaria, and for the uttermost parts of the earth. And another thing, we in the Christian Church must learn not to neglect our most insignificant, our most out-of-the-way little Bethels, because although they cannot give us a large collection towards our colleges and public movements, yet our greatest preachers have come from our small chapels, from these little flocks in Israel. We ought to endeavor to make all our Churches—what in fact, the first churches were, local missionary associations. And to this end, we need to encourage our ladies to more active mission work, who are a great power, lying dormant in almost every church. Oh, the love of Mary, blended with the diligence of Martha, the spirit of holy women of old, of those true, brave women who followed Christ from Gallilee to Jerusalem, ministering to Him, and who wept at the cross, and watched at the sepulchre when Judas proved a traitor, and Peter a coward! Women who adhered, who clung to Him and his cause when all the world had deserted Him. Oh, that God would fill our churches with such women today! There is another class lying dormant in our churches, possessing great unexercised power, I mean those religious leaders who always have plenty of time to look after others, because they have nothing to do themselves. They never say "we;" no they keep themselves separate, in order to have the right to grumble at the work of every body else. Don't you know them? Blessed is your experience then if you do not.

All members of our churches who are not Christian workers are great hinderances to earnest laborers, and as lookers on they are miserable themselves. If we wish to add to the peace and joy of our churches, if we wish to treble their power for good, let us endeavor to get every member to do some work. Let us all stand up for Jesus. Every Christian worker should be like the orange tree beautiful as well as fruitful. The constant complaint is want of men, men who can talk, and men who have something to talk about. A preacher once said in the pulpit, "Oh, I am in the spirit, if I had only something to say." A man who can talk, and who has nothing to say, soon becomes a bore. We need men who can think, and who will dare to say what they think, men who believe that the spirit inspires now. It would be a great thing if, in our congregations and in all our home mission work, the members, according to their gifts, greater or smaller, whether their work should bear more directly or less directly on this precise point of church work, or of instructing people in godliness and bringing them to Christ if they were in connection with church life and church work, and understood to be in the service of the church, so that whatever they were doing should have the stamp of it, "Whatever I do in word or deed, I do it in the name of the Lord Jesus Christ." If we were found engaged in the service of the church, doing what we could do, whether it was great or small, in the service of Christ, and with the view of helping on the work, then what we did would have the character of Christian work; it would be done in the name of Christ, and we should be all of us combining and conspiring to carry on the great work together.

The Church brought to the feet of the Savior, would be like the great mountain the prophet spoke of, in our land among our people, and among the nations of the earth, to which all nations should say, "Come, and let us go into the house of the Lord," and catching the sun's brightest beams, shall flash them forth on all the earth, and the showers of heaven, and streams from the mountain being poured in living torrents upon the earth beneath, the Divine glory shall be manifested, whole earth shall be filled with the glory of the Lord, and all men shall call Him blessed. Then we do still believe in prayer? Yes, more firmly than ever. The challenge is boldly asked as in the days of Job, "What profit should we have if we pray to Him?" The answer is coming down, Sirs, from the everlasting God as it always will come down, if there are only men full of faith to accept the challenge. Yes, the answer is descending in showers of blessings through the land. The Lord of Hosts is with us, blessing the church, blessing also the standing army of the disciplined ministry needed to carry on the continued warfare.

Let each one consecrate his best to the Lord, believing that there is a day of retrospect to come for us in this world, and a day of reckoning, a day of grand review in the next.

Let the motto of every one present be as the poet has expressed it:

I live for those that love me,
For those that know me true,
For the heaven that smiles above me,
And waits my coming, too.
"For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do."

*Delivered before the North Carolina and Virginia Christian Conference.

—It costs something for an American heiress to purchase, and support, a French titled nobody. The counsel for the Princess De Sagan, formerly Miss Anna Gould declared in court the other day that Miss Gould's former husband, Count Boni De Castellane, spent his wife's fortune at the rate of $1,000,000 a year during the eleven years of their wedded life and when the divorce was granted there was a debt of $3,400,000 of Count Boni's, making in addition to $95,000,000 that Countess Anna had given the Count's father and mother. Countess Anna offered Boni at the time of the divorce $200,000 in cash and an income of $30,000 a year, she to take over all debts beside.

—Report is that Representative Burton of Ohio has been offered a place in Mr. Taft's cabinet as Secreary of the Treasury.

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

SPIRITUAL RELIGION.

Religion is the life of God in the soul of man, we are informed. Then to know God and have much of His life in the soul is the deepest sort of true, spiritual religion. A life of deep, abiding spirituality is the high ambition and aspiration of every true child of God. Every Christian wants to be a better Christian; every soul truly religious wants to be more spiritual. For spirituality is the end in view, the one consummation devoutly to be sought.

How then do we come to a deeper life in God? How to a mind, heart, and attitude more truly spiritual? The answer is, by knowing more of God, learning His will, walking in His way. "If any man will do his will, he shall know of the doctrine, whether it be of God." We come to know God, by doing His will.

We come to know God by loving and serving our brethren. "He that hateth his brother cannot know God." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

A spiritual life in God is evermore connected with a deep, and ever deepening love for the brethren. Spirituality does not teach us to hate, but to love. As we become more spiritually minded we come to have a greater love for our neighbors, our friends, the people of our acquaintance, the brethren. We come to serve God more and better as we come to love the brethren more and better. Spirituality is not selfish, it is not meager: it is not mean: it is not narrow. It makes us larger hearted, makes us see the best in human nature: gives us more beautiful views of our fellowman, and opens the pathway to the hearts of those about us. If any man wishes to know whether he is growing in spirituality, he may test himself by this one standard, to wit: Do I love my brethren more and more, and am I willing to do and to sacrifice more for my church and my God? It is a contradiction in terms, and a reflection on the Bible and on common intelligence for a man to say he is growing in spiritual religion unless he is growing in love for his brethren and for the world of men and women about him. Spiritual religion gives us a larger heart, a broader vision, a sweeter life, and more love one for another.

JOHN MILTON.

Today, December 9, the civilized world, particularly that part of it given to literary pursuits and tastes, of all languages, celebrate the three hundredth anniversary of the birth of John Milton. And the memory of this great man, and what he has done for mankind, justify and fully merit all the respect, esteem and reverence that will be paid him everywhere. Many years ago one wrote of him: "John Milton was the greatest of all human beings; the noblest and the ennobler of mankind. He has steadily grown in the world's reverence, and his fame will still increase with the lapse of ages." That last line was a true prophecy, for three hundred years after his day his fame is more universal and pronounced than ever in all the years.

The poet Wordsworth spoke a word of him that men have every where felt was sure and true:

"Thy soul was like a star, and dwelt apart:
Thou hadst a voice, whose sound was like the sea:
Pure as the naked heavens, majestic, free:
So didst thou travel on life's common way,
In cheerful godliness, and yet thy heart
The lowliest duties on herself did lay."

Learned, cultured, scholarly, refined above most men of his day, he gave his heart and life to what was best on earth and holiest in service. It is not often a man with highest opportunities, gentle breeding and easy circumstances can write, as Milton did when he called "Deity to witness that in all those places in which vice meets with so little discouragement, and is practiced with so little shame, I never once deviated from the paths of integrity and virtue and perpetually reflected that though my conduct might escape the notice of men, it would not elude the inspection of God." In his latter days loss of fortune, and worst of all loss of eyesight deprived him of many worldly pleasures and pursuits, but the loss of these seemed only to impel him to nobler, higher and holier pursuits. Many of his minor poems, his Arcades, Comus, L' Allegro, Il Penseroso and Lycidas would entitle him to lasting gratitude, and his name to perpetual fame. He was a prose writer of eminence and renown, and while "Secretary of State for Foreign Tongues" for eight years under Oliver Cromwell wrote state papers of great learning, usefulness and renown.

Of course that which made his name more famous than all the rest, and secured him a safe place among the foremost writers of all nations and times, was Paradise Lost, and later and of less merit, Paradise Regained, and Sampson Agonistes. He spent several years writing Paradise Lost, and wrote slowly relying, he declared principally upon "Devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out his seraphim with the hallowed fire of his altar to touch and purify the lips of whom he pleases." In his noble epic, Paradise Lost, there is a picture of heaven and hell in a manner not undertaken, and certainly not equalled, by any uninspired writer. He spent seventeen years writing that epic, but had he spent all of a much longer time than he lived, such a life would have been more than well spent. From a human point of view there is nothing to compare with it in all our English speech. Milton, the Quaker poet, lived close to the God he perpetually adored.

The poet Dryden sang of him in this matchless measure:

"Three poets in three distant ages born,
Greece, Italy and England did adorn:
The First, in loftiness of thought surpast;
The Next, in majesty, in both the Last:
The fame of Nature could no further go:
To make a Third she joyn'd the former Two."

In all the latter years of his life he arose at four of the morning in summer; in winter at five. First came his devotions, then a chapter in the Hebrew Bible, after which was breakfast. He studied from nine till twelve, and then dined. After dinner one hour's exercise: after this he played upon organ or bass viol, and then studied until 6 p. m. From six to eight he saw and conversed with visitors. At nine retired. Thus he lived out his latter days in the love of learning, meditation and spiritual devotion by which pursuits he made a world debtor to him for ages and ages yet to be.

SUFFOLK LETTER.

Philadelphia, Pa., Dec. 4, 1908.

The first session of the "Federal Council" of the churches of Christ in America, as a permanent organization, opened in the Academy of Music in this city on Wednesday night, Dec. 2nd, and will close on the 8th. Thirty-three Protestant denominations are represented by 450 delegates who represent eighteen millions of members and a related constituency of fifty millions, or more than half of the population of the United States. Every phase of theology pours a stream into this sea of confession and brotherly love. It is, so to speak, the great religious clearing house of theological thought, or the great senate for theological discussion, or the Sandhedrin of the church of Christ. It is not the largest gathering but the greatest Protestant assemblage ever convened on American soil.

It has reached the stage of permanent organization with Bishop E. R. Hendrieks of Kansas City, Mo., as President and one Vice President from each of the thirty-three constituent bodies. The Executive Committee is composed of one member from each denomination; and one additional member from the large denominations for every five hundred thousand or major fraction thereof. Rev. W. D. Samuel, D. D., President of the American Christian Convention, is the Vice-President from our church; and Rev. Martyn Summerbell, D. D., is the member of the Executive committee from one church.

The delegates from our church and present at all the meetings are, Revs. J. B. Weston, D. D., J. F. Burnett, D. D., O. W. Powers, D. D., W. D. Samuel, D. D., Martyn Summerbell, D. D., and W. W. Staley. We all regret that Drs. J. P. Barrett and J. J. Summerbell could not be present.

It is surprising and gratifying to us to listen to discussions and declarations that accord with the position occupied by the Christian church for a hundred years; yet we hear this in almost every address from men eminent in their respective denominations. The best commentary on the text of our position is in this council and it will be printed in the book which will contain the proceedings and utterances of this great body composed of all.

There is no expressed purpose, on the part of the council, to attempt organic union that will interfere with the autonomy of the denominations; but to recognize the existence of unity and agree to co-operate in all moral reforms, missions, social questions, and present to the world a united, aggressive force for civic righteousness, human betterment, and the salvation of the world.

This Council, without saying so, is a reaction from what has been current as practical Christianity for the last quarter of a century. It is in fact the return of the church to the consideration of moral and spiritual questions, revealing a deep yearning of soul for sweet fellowship among the people of God and burning thirst for the salvation of a lost world. Questions of money, except for actual current expenses, do not enter into the plans or discussions. It is a meeting of heart, of spirit, of light. It is creating a new religious atmosphere, a new spiritual purpose, and a new fraternity for a divided church. Most of the church meetings for many years have dealt with questions of business, finance, work, benevolences, and practical purposes. The warmth of heart-hunger for souls, the yearning for the fire that consumes sin, and the light that illumines the pathway of sorrow, had almost faded out from the bosoms of the saints; but this meeting, in the city of "brotherly love," is brotherly spiritual, with Holy Ghost intensity and inexpressible joy. It is the return to sentiment, to communion, to holiness, and the onenesss that is in Christ.

W. W. Staley.

Elon College Notes.

The revival service which has been in progress for the past week closed on Friday night. The preaching was done by Rev. N. G. Newman of the Eastern Virginia Conference. The revival was deeply spiritual. Much and lasting good resulted. There were a number of professions, and more than thirty reconsecrations. Brother Newman returned to his field Saturday. Sunday, Dec. 6, the College pulpit was filled by Dr. J. U. Newman of the College Faculty. Dr. Newman as usual gave us one of his deeply spiritual and practical sermons.

The Christian Endeavor Society was lead by Mr. J. F. Morgan. It was the regular consecration service—much interest was manifested and the spiritual life of the society was never better.

Rev. C. A. Boon, one of our oldest ministers and most honored citizens is sick. His health for some time has not been very good, however, there is nothing serious in his condition.

Drs E. L. Moffitt and J. O. Atkinson are away this week among friends in the Pleasant Grove community.

The college Sunday-school is preparing for a Christmas concert to be given by the little people, who are being trained for this work by Mrs. J. W. Patton, Miss Ruth Stevick and Mrs. J. L. Foster. The little people are much interested and very enthusiastic.

This is the week for the beginning of College Examinations, and of all the year the most busy season with college students. The work of the present term is of a high order and the students have acquitted themselves well. The indications are that all are well prepared for the coming examinations.

J. T. C.

Wanted: A Worker.

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done He goes to those who are already at work. When God wants a great servant He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy ploughing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winecup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—(Unknown.)

—The Supreme Court of Appeals of Virginia renders a decision to the effect that brewers, distillers and manufacturers of liquor cannot avail themselves of the right to make express companies carry whiskey into "dry" territory because they would in that instance be aiding and abetting in violating the law.

—Believing that activity will tend to prolong life, the Rev. O. P. Crandall, of Ridgebury, Orange county, N. Y., a superannuated minister of the New York Conference, is occupying pulpits at the age of ninety-two years. On Sunday, September 27, he preached in the schoolhouse at Gardnerville. Wesley in 1790 said: "I can write almost as well as ever I could, and it does me no harm but rather good to preach once or twice a day." He was then in his eighty-seventh year.—Ex.

I was gad when they said unto me, Let us go into the house of the Lord.

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"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week $1789.57

Monthly Dues.

Charles E. Newman, Jr., .10
Stella Presson ..... .10
Pierce Harris ..... .10
Ruth Harris ..... .10
Louise Harris ..... .10
Laura Harris ..... .10
Jackson Harris ..... .10
Frawner Floyd ..... .05
Homer Elder ..... .10
Ollie Way ..... .05
Claudie Way ..... .05
Annie Pearl Way ..... .60

Monthly S. S. Offerings.

Henderson, N. C. 9.25
(Thanksgiving.)
Pleasant Grove, Va. 2.00
Timber Ridge, W. Va. .. 1.25

Thanksgiving Offering, 1908.

Graham, N. C., S. S.

Mrs. Ruth Roberson .. $.25
Mrs. Walter Harden .... .25
Mrs. Mary Roberson .. .25
Lovick Kernodle ..... .05
Wm. H. Turner ..... .14
Millard Hornady ..... .12
Julius Johnston ..... .10
Mattie J. Long ..... .06
Ruth Hornady ..... .18
Mary Johnston ..... .10
Arthur Blackmon ..... .25
Ray Harden ..... .25
Minnie Long ..... .06
Robert Robertson ..... .25
John Harden ..... .25
Mack Turner ..... .30
Gilmer Mitchell ..... .25
Fleming Blackmon ..... .06
David Long ..... .05
Fern Lashley ..... .10
Hal Farrell ..... .18
Mary Lashley ..... .05
Paul Blackmon ..... .06
Mikel Kernodle ..... .05
Dewey Blackmon ..... .10
Annie Ben Long ..... .06
Myrtle Paris ..... .13
Ben Johnson ..... .10
Lorena Kernodle ..... .10
Clara Mitchell ..... .25
Dewey Farrell ..... .10
Rylma Hornady ..... .35
Geo. Harden 2.60
Rebecca Johnston 3.50
Herbert Long ..... .05
Total ..... $11.00.

Miss Ruth Jones 1.00
..Elon College, N. C.
Monticello Mission, N. C. 2.13
Apples Chapel Church .. 3.65
Henderson Church, N. C. 3.25
New Hope Church, Ala. 7.27
Miss Mabel Yarborough 2.00
Semora, N. C.
Hanks Chapel Church, 14.50
Beulah Church, Ala, .. 6.50
Elon College Church, . 21.35
Bethany Church, Va., 10.00
Franklin Church, Va. .. 8.50
Franklin S. S., Va. .. 10.00
Bethlehem Church 5.00
(Warren Co.) N. C.
Antioch Church 5.35
(Val. Va.)
Linville Church 1.21
Ebenezer Church, N. C. 2.40
W. H. Etheridge 1.00
Selma, N. C.
Eures Church, N. C. .. 7.65
Geo. R. Dunn 1.00
Ringgold, Va.
Isle of Wight C. H.
Church, Va. 5.00
Rosa Dowdy 2.76
Burla Dowdy 1.98
Annie B. Wicker 1.01
Sanford, N. C.
Third Church Norfolk, 7.05
Waverly Church, Va. .. 20.33
Wakefield Church Va. 10.55
Dendron Church, Va. .. 15.00
Bethlehem Church 13.72
Concord Church 3.00
(Val) Va.
Timber Ridge Church .. 10.85
W. Va.
Mayland Church 2.20
Leaksville Church 7.00
(Val) Va.
Creola Church 1.00
O. E. Conf. O.
Lebanon Church 1.00
Rays Hill Conf. Pa.
Jefferson Church 2.00
E. Ind Conf. Md.
South Danbury Church 1.00
Mer. Conf. N. H.
Portlandville C. E. Soc. 1.15
N. Y. E. Conf. N. Y.
Bethel Church 10.40
Iowa Cen Conf.
Marion S. S. 2.45
N. Y. Cen. Conf.
North Webster S. S. 1.30
Eel River Conf. Ind
Auburn S. S. and
Jr. O. U. A. M., N. C. 3.68
New Elam Church 6.60

Special Offerings.

F. M. Carlton 5.00
Durham, N. C.
Rev. and Mrs. L. I. Cox 5.00
Elon College, N. C.
Chas. D. Johnson 5.00
Graham, N. C.
Amt. 46th week, 1908 ..... $284.40
Total $2073.97

Elon College, N. C., Dec. 3, 1908.

My Dear Children and Friends:

Read our Corner this week and tell me what you think of the good people of the Christian Church and their friends. $284.40 cash with the splendid list of donations! It's impossible for us to write about them—space forbids. It does really look like the people want to give thanks unto Him who has given the people so many gifts during the year. As superintendent I wish in this way to thank every giver whether cash or kind. The children are happy in the kind treatment their friends have given them; and today nine of the boys worked like men in helping handle "cut-feed"—it was fast work and hard work, and they worked till 6 o'clock and wanted to go on till we finished.

Bro. Chas. D. Johnson, Register of Deeds Alamance county, joins Bro. Carlton of Durham, N. C. with his $5.00 per month. Who will be the next? We thank you, brethren—that means $60.00 per year each—splendid help which about supports one child.

It affords us much pleasure to receive so many offerings from the East, North and West—just see the list of cash and then the two large boxes. Thank you, dear friends.

The Thanksgiving offerings from the Graham, N. C., Franklin, Va., and Henderson, N. C. Sunday-schools are very liberal indeed and we thank them so much. May the Lord bless all these good gifts to the support of His little ones!

The following donations have been received:

D. C. Brown, Ashboro, N. C., 125 lb. pumpkin; from friends by Rev. Rufus King, High Point, N. C., $1.80 for a treat for children; Charles Petra, lot of strawberry plants, Middleburg, N. C.; Mrs. Kate E. Cobb, Gibsonville, N. C., 1 quilt; L. A. S., of Isle of Wight C. H., Christian church, Va., 1 quilt; Mrs. Maria L. Pretlow, Elon College, N. C., 5½ yds. bleaching, 5 yds. embroidery; L. A. S., Greensboro, N. C., 1 box containing: 1 cocoanut, 6 pkgs. oat meal, 3

pkgs. toasted corn flakes, 1 pkg. rice flakes, 1 qt. cranberries, 3 quts. beans, 25 lbs. sugar, 1 can peaches, 1 lb. coffee, 15 lbs rice, 2 boxes crackers, 3. boxes soda, 1 quilt, 12 ears pop corn, 1 lb. prunes, 5 lbs. lard, 2 doz. oranges, 3½ doz. apples. J. T. Rowland, Raleigh, N. C., 1 box containing: 1 doz. boxes lemon snaps, 2 doz. bananas, 2 doz. oranges, 2 cans apple butter, 2 lbs. ginger snaps, 7 boxes animal crackers, 3½ doz. apples.

From L. A. S., of Le Grand, Io., by Mrs. L. Horubacker, 1 box containing: 2 books, a lot of new and nice second hand garments for girls and boys, and dried fruit.

From Hank's Chapel Christian Church 2 pillows by Mrs. W. O. Farrell, 1 quilt by Mrs. Maggie Neal, 2 sheets by Mrs. Nancy Hatch and Mrs. R. F. Farrell, 3 pr. pillow cases by Mrs. Lee Farrell and Mrs. Martha Hatch.

L. A. S., Robinson, Ill. by Mrs. L. L. Wilson, 1 box containing: 4 quilts, 2 blankets, 2 counterpanes, 1 sheet, and pillow cases, also lot of new and nice second hand clothing.

From L. A. S. and their friends, Burlington, N. C., Christian Church: 77 jars preserves and canned fruit, 20 glasses jelly, 8 lbs. roast beef, 1 bunch bananas, ½ bu. apples, 1 bottle grape juice, 5 lbs. sugar, 20 yds. unbleached domestic, 14 yds. flanelette, 7 yds. dress goods, 26 napkins hemmed by Mrs. Morrow, aged 82 years, 1 quilt, Miss Maud Shepherd, 1 subscription quilt from L. A. S. 1 quilt, Miss Rosa Morton.

Edward J. Brickhouse, Jr., Norfolk, Va., 30 "Thanksgiving" postal cards.

In "report" Nov. 25, 1908, the "T. M. Chuk and wife" and "T. M. Cheek and wife" should have been "T. M. Brady and wife, Cheeks, N. C." Sorry the mistake occurred. Bro. and Sister Brady make an annual offering.

Let the great work continue and we will all rejoice together at the greatest year's work we have done since our beginning.

Yours for work,
Uncle Jim.

---

131 Lovitt Ave., Norfolk, Va.,
Nov. 25th, 1908.

Dear Uncle Jim:

It has been a long time since I have written. I hope you do not think I have forgotten the orphans; to let you know I have not, I will send them some postal cards. I hope I have sent enough so that each may have one.

I wonder if they like to get postals.

With best wishes for a delightful Thanksgiving, I am,

Your little nephew,
Edward J. Mrickhouse, Jr.

The children were delighted with the cards, Edward, and send many thanks for them.

Sanford, N. C., Nov. 27, 1908.

Dear Uncle Jim:

We three little girls have begged money this week for the Orphanage as a Thanksgiving offering. We have five dollars and seventy-five cents; Rosa $2.76, Burla $1.98, Asnie $1.01

Rosa Dowd,
Burla Dowdy,
Annie B Wicker

You did well, little girls, and Uncle Jim sends many thanks.

Semora, N. C., Nov. 25, 1908.

Dear Uncle Jim:

Will you allow an old cousin a few words? If so, I would just like to tell you how much I would like to be with you and the children tomorrow and help you enjoy those turkeys. As that privilege is denied me, I will send two dollars to help pay for one of the turkeys. Eighty-seven cents given by my pupils and the rest by kind friends.

Wishing you and all a happy Thanksgiving, I beg to sign as of old,

Your niece,
Mabel Yarborough.

Your money, Miss Mabel, a little late but very much appreciated and the turkey will be needed, you know, at Christmas. Many many thanks for your kind effort in our behalf.

Sanford, N. C., Nov. 30, 1908.

Dear Uncle Jim:

Here we come with our letters and dues for Dec. Guess we will be on time. Hope the children at the Orphanage had a nice time Thanksgiving day. We went hunting and had a fine time.

With love to you and the cousins,

Your nephews,
Ollie and Claudie Way

One of our boys brought home with the help of our "Uncle John" 15 rabbits. Can you beat that, boys?

Sanford, N. C., Nov. 30, 1908.

Dear Uncle Jim:

Here I come wih my letter and dime for Dec. I am a little early with my letter but guess it will be all right. Hope the little orphans had a good time Thanksgiving day. I did.

Enclosed find 50 cts. as a Thanksgiving offering.

I close with best wishes to you and the cousins.

Your loving niece,
Annie Pearl Way.

Thank you, Annie Pearl. You are always busy trying to help the Orphanage.

Columbus, Ga., Nov. 27, 1908.

Dear Uncle Jim:

I am a little boy nine years old, and want to join the band. I have heard brother speak of the little orphans so much. With much love to you all, I will close by sending my dime.

Homer Elder

We gladly welcome you, Homer, and hope to hear from you every month.

Graham, N. C., Nov. 30, 1908.

Dear Uncle Jim:

I am a little girl two and one half years old. I go to Sunday-school every Sunday. Miss Annie Harden is my teacher. I think she is real sweet. She gave me as envelope to collect money for a Thanksgiving offering for the Orphanage. I got $3.50. Don't you think this does real well for me?

Your little niece,
Rebecca Johnston.

That was fine, Rebecca! You must write now to our Corner every month.

Berkley, Va., Nov. 27, 1908.

Dear Uncle Jim:

I thought I would write our letter for October and November. I failed last month. We are all welll but baby Laura. Enclosed is fifty cents for the two months.

Yours truly,
Pierce Harris,
Ruth Harries,
Louise Harris,
Jackson Harris,
Laura Harris.

Hurry up, little Laura, and get well so you will be ready or Santa Claus.

Chipley, Ga., Nov. 17, 1908.

Dear Uncle Jim:

I am going to school now. I am seven years old and in third grade. I like to go to school. My teacher is Miss Nettie Holt. Well I will give five cents for the orphans. Love to all.

Your nephew,
Brawner Floyd.

You are doing well indeed, Brawner to be in the 3rd grade at school. Thanks for your money.

Ivor, Va., Nov. 27, 1908.

Dear Uncle Jim:

Here I am late as usual. Seems as if I cas never be on time. Hope all the orphans and cousins enjoyed Thanksgiving. Enclosed find a dime.

Lovingly, Stella Presson.

Never mind, little maid. You are faithful and that is saying a great deal.

—Hayti is having a revolution, its president being deposed, and another proclaimed ruler in his stead.

(Begun on page 5.)

teachers already use different methods by a sort of intuition for these three distinct classes of pupils. If they knew the reason for their difference of method, their teaching would be more effective. Many poor teachers are poor simply because they do not know the laws of the mind in their relation to teaching. With such knowledge they would become excellent teachers and successful Sunday-school workers.

4. A knowledge of many things about the Bible. Here would come a knowledge of Church History during Bible times, that is, from the creation to the days of the Apostles; of the history, public and private life, customs, worships, feasts, and literature of the Hebrew people; of the geography of the lands mentioned in the Bible and especially of the Holy Land and of the lands of the missionary journeys; of the Christian philosophy, that is, of what Christ and his religion have to teach in regard to the soul, sin, righteousness, immortality, justification, etc.,; of the Scriptural method of giving and of the use of the concordance.

5. A knowledge of many things outside of the Bible. By this we mean a knowledge of Church History since Bible times; of the teacher's own denomination's rise, history, development, and enterprises; of the methods of soul-saving, of the institutional Church, of missions both home and foreign, of moral and social reform, and of temperance; of profane history contemporary with the Holy Writ; of biblical archaeology as a sidelight to many disputed points in the sacred narrative; and of the Bible judged solely as "Good Literature."

6. A knowledge of the Sunday-school. This means a knowledge of the origin of the Sunday-school among the Hebrews and how they managed it, its place in their life; of its history through the Middle Ages; of its modern revival under Robert Raikes; and of its rapid, almost marvelous, growth. It further includes a knowledge of the organization of the Sunday-school—its officers and teachers; of the institutional Sunday-school—the Cradle Roll, the Home Department, the Organized Class Movement, the Messenger Cadet Service, the Charitable Work of the Sunday-school, etc.; and of the place and function of the Sunday-school in modern life. When you know the origin, history, methods, magnitude, and aims of the work you are engaged in, you can become a much more effective worker. Therefore learn all you can about the Sunday-school.

7. A knowledge of the Principles of his Church. This is especially necessary for us, who have no creed save the Bible, who owe allegiance to none save Christ. It is especially necessary for us because other denominations frequently insist either that we have no distinctive principles at all or else that we and they are one. The Sunday-school teacher should know the five cardinal principles of the Christian Church, should be able to cite Scripture to substantiate them, should be alert for every opportunity to impress them upon his class. The next generation then will not see our members so easily proselyted into other and different folds.

8. The Student Habit. This means a great deal. It means not only the mastery of a Teacher-Training Course that shall embrace all that is hinted at above and the reading of parallel works along the same line, but it also means the habit of regular, not spasmodic, hours for study and the further habit of seeing everything from the Sunday-school viewpoint. Every conversation with friend or stranger, every ride on the cars or the buggy, every stroll through the woods or the city, every experience of life should be scanned for material for Sunday-school teaching. This was what gave Christ his authority as a teacher—that was what differentiated him from the scribes, the rabbis, and the other learned teachers of the Jews. He saw everything through the spectacles of his mission in the world; his utterances therefore had a virility, and a freshness, and a community of human interest about them such that the people heard him gladly. Your class will hear you gladly, if you shall form this habit, as I trust you will.

III. How?

How shall this knowledge be obtained? This is a legitimate question and one well worth our consideration. The Southern Christian Convention in session at Greensboro last May took steps in the direction of answering this question when it appointed a committee to prepare a course on Teacher-Training for our people. The first volume of this course is, as I have said above, now ready, and the second one will be ready a year from now. These two volumes will cover all the subjects mentioned above as necessary for a trained teacher to know, and will be found to be good reading for any one, and a valuable addition to the library of any home.

But how shall this book and the one to follow it a year later from now be used? Two ways are provided. First, in a Church where there is only one person who will take the course, provision has been made for him to report himself to Prof. S. M. Smith, Raleigh, N. C., Chairman of the Sunday-school Board of the Southern Christian Convention, who will give directions from time to time, answer questions, send examinations, and supervise the prosecution of the work on the part of the pulpit in a general way. The second method is for an interested person, often the pastor, or the superintendent, or a teacher, or a deacon, who is willing to undertake the leadership of such a class or who is sure he can select a suitable leader for it, to associate with himself at least two other persons and to begin to study the course with them, he acting as leader. Let such a class be composed of all the present teaching forces who are willing to enter it and such young people over sixteen years of age who give promise of becoming Sunday-school teachers. Let it enroll with Prof. Smith, who will have general direction of it, communicating with the leader from time to time.

A Few Suggestions to Leaders and Pupils.

Appoint a suitable time for the meeting, assign a lesson in the book for each session, and insist that it be thoroughly prepared. Use the question, not the lecture, method in the teaching. Don't ask the questions printed at the end of each lesson, but make your own questions. From time to time give written examinations on the chapter of the book just completed. Keep steadily at it and success will crown your efforts. In case you can get none of the present teaching force interested, make up a class of young people; two and yourself will constitute a good class. Numbers don't count in this matter,—it is steady application and a consecrated effort that counts. Such class will do good in your school and Church. It will make them live and move and have a real being. But detailed suggestions along this line are given in the introduction to volume one.

A Personal Word in Conclusion.

Now a personal word to you Sunday-school and Church workers before me. The Convention took the initiative in appointing a committee on Teacher-Training. The committee has done its part in preparing the course. Prof. Smith stands ready to direct your work. The result of it all is with you, with **you**. What will the outcome be? You, **you**, not your neighbor, but **you** shall answer that challenge. Don't say it sounds alright and we ought to do it, but it is impractical. Anything that is alright and that we ought to do **can be done**. And **you** can do it. Will **you**? My prayer to God is that **you** may.

"The earth is the Lord's."

(Begun on page 4.)

much less to exhaust. I left some little brooks nearly run dry up in the mountains, but I found yonder harbor, fed from the fathomless Atlantic, as full as ever.

"Oh, how shallow a soul I have to take in Christ's love!" said the holy Rutherford. "I have spilled more of His grace than I have brought with me. How little of the sea can a child carry in his hand! As little am I able to take away of His great Sea, my boundless and running over Jesus Christ!"

When a friend of mine, long years ago, urged John Jacob Astor to subscribe for a certain object, and told him that his son had subscribed, the old German millionaire replied very dryly: "He can do it; he has got a rich father." Brother Christian, you and I have got a rich Father! We are heirs to a great inheritance, and possessors of exceedingly precious promises. Let us ask for great things. God must take it ill that we covet so little of the best things, and pray with such scanty faith. "Open thy mouth wide and I will fill it." We can easily over-expect from our fellow-creatures, but we cannot over-expect from God. The Lord taketh pleasure in those that hope in His mercy. I have read many a biograph which ended in bright hopes quenched in blackness of darkness, but I never have read and never have heard of the experience of any man who confessed that he was disappointed in his Lord and Savior.

My soul, wait thou only upon God; for my expectation is from Him. There can be no divided responsibility; it is God or nobody. As the old Puritan writer, Trapp, reminds us: "They trust not God at all who trust Him not entirely; he that stands with one foot on a rock and another foot on a quicksand will sink as surely as he that hath both feet on a quicksand." The stake is indescribably tremendous, for it involves my eternal destiny. Even heaven is yet only an "expectation," but it is from Him.

"My hope is built on nothing less
Than Jesus' blood and righteousness;
On Christ the solid rock I stand.
All other ground is sinking sand."

Brooklyn, N. Y.

—It is said that out in Nebraska illuminating gas, which is supplied for one dollar a thousand feet (less than the price asked for gas made from coal), is being manufactured from straw and corn-cobs, which formerly were burnt up simply to get them out of the way.

ANOTHER LETTER FROM THE CHILDREN.

Henderson, N. C., Nov. 26, 1908.
Dear Uncle Jim:

We got a pounding yesterday from Liberty Church. Miss Cassie Eaves and Brannock and Murdock Newman sent me about a peck of peanuts. Jack Seinback sent me a lot of pop corn. Wasn't that nice? I don't feel so well tonight, ate too much Thanksgiving dinner. Uncle Nat is with us today. I like him. I call him "Nat". I send my dime. Love to all. Your little boy,

Charles E. Newman, Jr.

What a fortunate little boy you are, Charles. Get real well quick so you can enjoy your peanuts and pop-corn.

Cured Me

"I suffered with pain under my left breast, and shortness of breath and nervousness. My heart would beat very fast, and then it would hardly beat at all. One doctor told me I had neuralgia of the heart, another said I had dyspepsia, and another only a weak heart, but none of them gave me any relief. I was not able to be out for four months. I wrote the Miles Medical Co. for advice, and they told me to take Dr. Miles' Nervine with the Heart Cure. I took both as directed, and entirely recovered."

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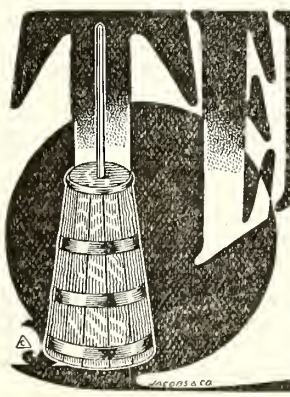

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MARRIED.

Sparkman-Costen.

At noon, Thanksgiving day, November 26th, 1908, at the home of the brotner of the bride, Money Point, Va., the writer united in marriage Mr. William Mills Sparkman, and Miss Alberta Phelicia Costen. The marriage was a quiet one, only a few friends and relatives being present. After the ceremony dinner was served to all the guests. The happy couple left on the afternoon train for Eure, N. C., where they will make their future home. The blessings of the Lord be upon them.

W. D. Harward.

DIED.

Cole.

The little child of Bro. John H. and Sue Cole, of Mt. Auburn Christian church, Warren Co., N. C., passed suddenly from the happy home here to the still happier home of heaven, on Nov. 24, 1908.

Martha C. Cole was born Nov. 2nd, 1905, and was a bright, beautiful child, and her devotion to her father was great. She was sick only a few days, death being caused by spasmodic croup. The dear little form was tenderly placed in the silent tomb in the Cole burying ground, near the home. The beautiful autumn flowers placed on the grave shed their perfume but nothing could take her place in the hearts of fond parents. Much sympathy is extended to father and mother in their deep sorrow. May the Lord bless them. Burial services by the pastor.

Jas. L. Foster.

Cullers.

After a long period of suffering Mrs. Mary Jane Cullers passed from time into eternity, Nov. 29, 1908, at the home of her daughter, Mrs. Ludia Burke, with whom she had lived for many years. Sister Cullers was born March 31, 1848, making her age, therefore, at the time of her death, 67 years,. 7 months, and 28 days. During her life she knew a full share of trouble and affliction. Her first husband was killed in the Civil War, and her second husband died twenty-three years ago. For several years prior to her death she was almost entirely blind and was a great sufferer from cancer and other diseases. But through it all she maintained a sweet Christian disposition and at all times seemed to be fully resigned to the Lord's will.

She united with the Christian church at Dry Run more than thirty years ago during the ministry of Rev. W. A. Doffiemyre, and remained a consistent member and a devout Christian until death. She leaves to mourn their loss, two chieldren and nine grandchildren.

The funeral was preached by the writer at Dry Run, and the body laid to rest in the family burying ground.

A. W. Andes.

Ballentine.

Elizabeth Ann Ballentine, relic of the late Wm. M. Ballentine, Fuquay Springs, died at the Ballentine home, Sunday night, Nov. 29, 1908. Sister Ballentine had been a great sufferer for several months. Her maiden name was Elizabeth Ann Jones, daughter of Barnabus Jones, a large land owner in Wake county. She was born Dec. 20, 1837; aged 70 years, 11 months, 10 days. She married Wm. M. Ballentine July 17, 1856, and was the mother of six children; J. Erastus Ballentine, deceased, Dora C. Leonard, Amorette Judd, wife of Dr. J. M. Judd, W. J. Ballentine, manager of the Varina Mercantile Co., Chas. A. Ballentine. She had six living grandchildren, Mabel and Lintan Ballentine, children of Mrs. Lillie Ballentine, Agnes, Edith and Glenn Judd, children of Mrs. Amorette Judd, Margarette Ballentine, darghter of W. J. Ballentine.

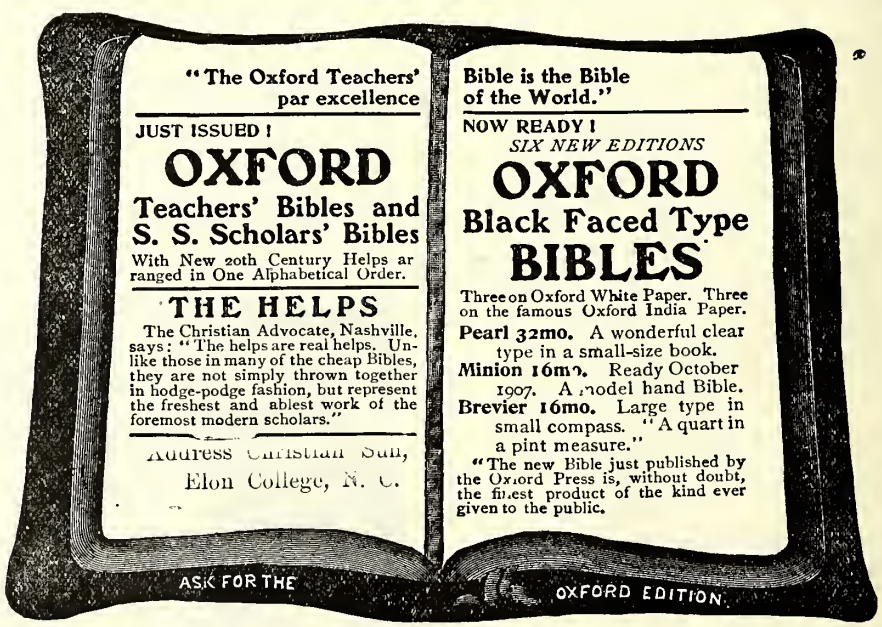
Sister Ballentine was a woman of sweet Christian character, having given her heart to God in youth and had been an active member of Wake Chapel Christian Church for a half century. She lived a quiet, peaceable life, was a faithful wife, a good mother. The church and home will miss her. Her place as a neighbor and friend can not be filled. She has passed from labor and great suffering to her reward.

The funeral was conducted by Revs. W. G. Clements and L. F. Johnson in Wake Chapel Christian church. Interment was made in the church cemetery, Monday afternoon, Nov. 30th. The Lord bless the bereaved.

Alston.

During the seven years of my ministry there has not occurred a death in my charge that brought more sorrow to the community than that of Dr. Bennett Alston on Oct. 31st, at his home, near Liberty Christian church.

Dr. Alston lacked a few months of being 62 years old. Had been a practising physician of Epsom community for 25 years, and in point of membership was one of the oldest members of the North Carolina Medical Society. He was a representative of the old school of Southern hospitality. The social feature in his makeup was very prominent. His home was one in which all found a welcome and the poor and rich alike visited there. As a physician he was a man of ability as well as of tender feelings for the suffering. His was a life given to his fellowman. A call from the sick was answered regardless of distance or weather, even when he was not physically able to do so. No poor person was ever oppressed by him. One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THE CHRISTIAN SUN, Elon College, N. C.

year when crops failed a poor man came in the fall to settle his bill. Dr. Alston knew he was honest at heart but poor in purse, so the Dr. handed the poor man one half the money back and told him if he needed help during the coming year, he would assist him. This is only one instance of many similar ones throughout the years of his professional career.

Dr. Alston was a native of Warren Co., and a member of one of the old and most influential families. His wife, who survives him, was Miss Carrie E. Williams, the daughter of Dr. R. Edgar Williams of Warren Co. He leaves eight children, two sons and six daughters. The sons are Perry and Walter; the daughters Valeria, Pattie, Emma, Carrie, Bessie Lee, and Margarette. Walter is a rising young business man of Henderson, Pattie is Mrs George Macon, Valeria and Emma are successful school teachers, while the other children are at home. Dr. Alston was very devoted to his family and felt an interest in the homes of his community. Other people's trials were his. To visit his home once meant a sure to go again. All the children have the social makeup so prominent in the life of their father.

The burial and services were at Liberty Christian church. Rev. J. D. Hufham conducted the service, being a lifetime friend of Dr. Alston. The pall bearers were Wm. B. Daniel, Daniel Weldon, Silas Powell, A. C. Zolicoffer, R. J. Southerland and S. S. Parham. The doctors of the county together with a number of others formed an honorary escort bearing flowers. The attendance was the largest ever seen at a funeral in Vance Co. The procession from the home to the church was nearly a mile in length, besides the great number at the church who did not go to the house. The great crowd at the burial, the deep sorrow into which the community is thrown at their personal loss of a tried friend and the numerous testimonies from so many of the noble life and charitable deeds of Dr. Alston can but be a great comfort to the sorrow stricken family. But beyond all of these there is faith on their part in the living God that He doeth all things well.

C. E. Newman.

—The trial of Col. Duncan B. Cooper, Robin Cooper and John D. Sharpe for the murder of former United States Senator Carmack of Tenn. has been postponed till January. It was set for Dec. 8.

—After a most bitter and heated municipal campaign, Atlanta, Ga., elected Maddox mayor over Woodward by 3,000 majortiy last Wednesday. The former represented the "drys," the latter the "wets;" according to our understanding of the affair.

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2:11	6:59	Willow Sp'gs	7:37	2:45
2:23	7:14	Varina	7:27	2:34
2:35	7:26	Fuquay Sp'gs	7:19	2:25
2:55	7:45	Kipling	7:00	2:05
3:15	8:05	Lillington	6:41	1:44
3:41	8:28	Linden	6:15	1:17
4:30	9:15	Fayetteville	5:30	12:30

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